

# Politigram & the Post-left

## 2018

short version

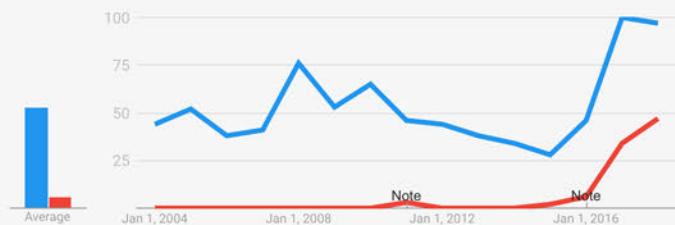


- Anarcho-primitivism  
Topic

- Anprim  
Search term

United States, 2004 - present

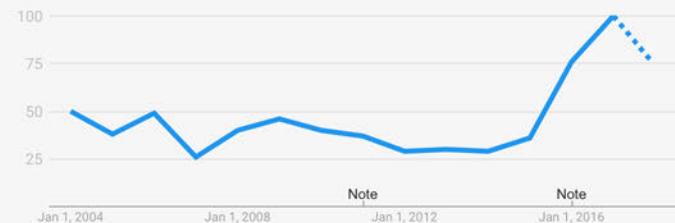
Interest over time



- Max Stirner  
German philosopher

United States, 2004 - present

Interest over time

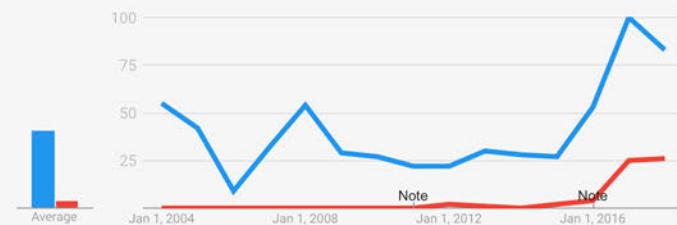


- Left communism  
Political ideology

- Leftcom  
Search term

United States, 2004 - present

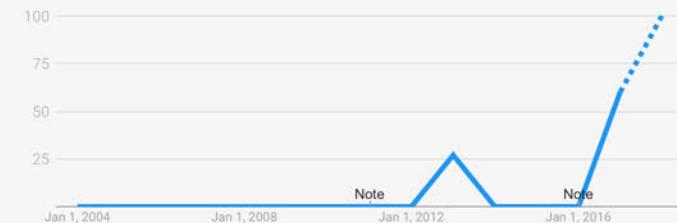
Interest over time



- U/acc  
Search term

United States, 2004 - present

Interest over time



Weird flex but ok

This is a (highly) abbreviated version of the forthcoming PDF.

This research was first made available in late September of 2018 as part of a small edition self-published artist's book. Approximately 55 copies were sold over direct message and email. The majority, 40 preorder copies, were sold at cost and shipped for free.

*Politigram and the Post-left* was originally intended as a type of handbook for members of the art community who were curious about these online spaces but unsure where to start. I chose to print the book in order to restrict the information to circles within the art world.

One copy was available at a bookstore in the east village of NYC. Somewhere during mid October, a Politigram user visited the store and purchased the book along with several other texts related to Left theory. That evening the book was scanned and uploaded online. It circulated quickly.

The full version will include feedback, interviews, conversations and census data sent by the users themselves.

\*record scratch\*

\*freeze frame\*

Yup, that's me.

You're probably wondering how I got in this situation.

It all goes back to some early studio visits in 2012. I remember telling people that much of the internet's viral content was made by young teenagers. This was usually met by strange looks and disbelief. Just a few years later this idea seems so commonplace it's almost not worth mentioning.

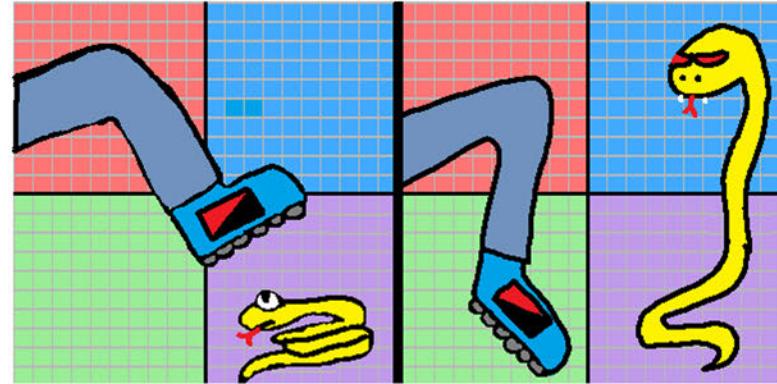
As part of the artist collaborative Jogging, I got to see this play out in real time on Tumblr. I would routinely encounter original content (OC) accounts run by pseudonymous tweens. Their viral images would reach audiences numbered in the millions. As an amateur anthropologist of internet culture, I've always made it a point to follow these accounts.



As is the case for most visual artists, my primary social media platform was Instagram. My feed was an intermingling of the conventional art world and OC producers on the long tail of improbable subcultures which thrive in the niche-ified environment of the internet. Among these accounts was a group of libertarian teenagers whose online activity began to rapidly heat up in 2015 alongside the American primary races.

This particular community had an odd set of political ideals. Mostly intent on shitposting ironic or trollish content, they were self-described Anarcho-capitalists. These kids were obsessed with various philosophies centered around property rights. Everything in the world had to be analyzed through the principles of non-aggression and homesteading. They would describe capitalism as “a highly ethical system of voluntary transactions between mutually consenting parties”. From their perspective, the true source of tyranny and oppression throughout history was the monopoly power of governments. Now don’t let the capitalism part throw you off just yet. While they were deeply right-wing in their property views, they were also radical individualists and subsequently pro-diversity. The meme goes something like this; “I want gay married couples to protect their marijuana plants with unregistered firearms they bought with Bitcoin”. They are anti-state and pro-freedom. Any disparaging generalization about a group was seen as an attack on the rights and character of those members as individuals. These kids would constantly battle mainstream conservatives in the comment threads. To the Ancaps, everyone was a sovereign citizen. The inherent contradictions of their belief system, lack of historical knowledge and clear desire to evangelize for civil liberties made this a fascinating and mostly harmless subculture to observe. This began to change in 2015.

The presidential primaries are a generally divisive process for the United States. They ravage social media in the form of endless Facebook threads and Twitter wars. For young ideologues it sets off a dramatic chain of events that culture and media experts are still struggling to explain. In the Ancap communities, these previously anti-hierarchical anarchists soon gravitate toward highly authoritarian ideas. Social media overflows with memes featuring libertarian thinker Hans Hermann Hoppe and dictator Augusto Pinochet. Their desire for a society of civil law soon morphs into civic nationalism and ultimately into ethno-nationalism. The elaborate Rube Goldberg machine of ‘avoiding contradictions in their own belief system’ is truly astounding to watch. In the mainstream media, this group becomes popularly known as the Alt-right. Like most people at the time, I did not take this group seriously. I considered them to be just another anomaly in the cultural atomization brought about through the internet.



“Don’t Tread on Me” - “No Step on Snek” & many similar phrases and formats circulated heavily at this time

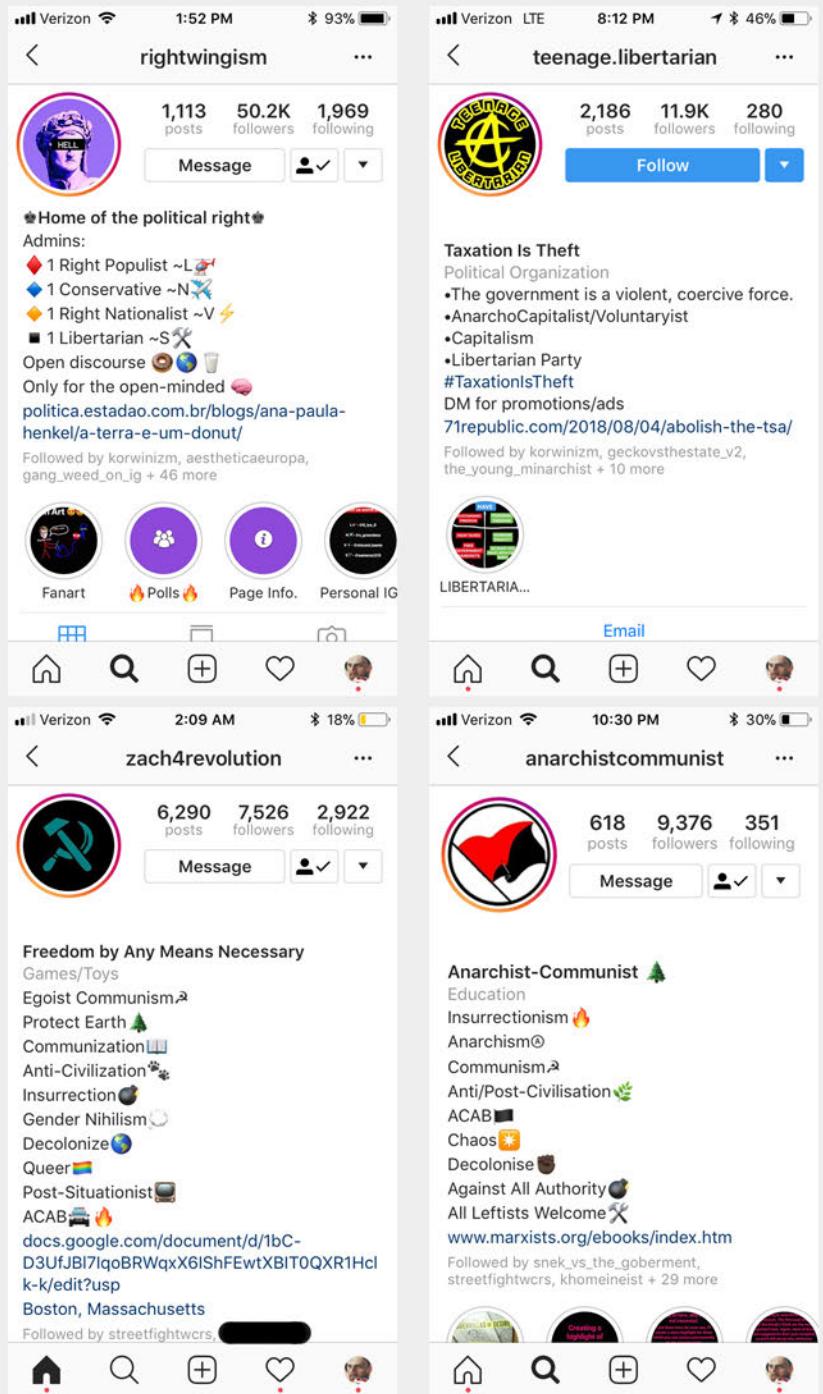
I soon learned that these users are enmeshed in a much larger and highly active community called Politigram. This is exactly what it sounds like: political radicals on Instagram. In my experience, the demographic composition here is mostly young white males between the ages of 12 and 17, with some notable exceptions. Similar communities exist on Reddit, 4chan, Tumblr and just about every other platform. Instagram seems to skew the youngest of them all.

Every political ideology you can think of is thriving and memeing on Politigram. While the far right's impact on social media and public debate is more visible, there exists a great diversity of opinion in these spaces which remains largely unexplored. At a time when the rest of social media had gathered into ideologically quarantined filter bubbles, Politigrammers were intentionally following their political opponents. They loved to argue. These kids would constantly troll each other at all hours. They hosted video debates on YouTube and later Instagram live. In these circles, there is no greater cachet than to embarrass your opponent through skilled argument. Slut\_for\_dprk annihilates hoxha.vs.the.revisionists in an epic comment thread that is screenshotted and regrammed throughout the whole community! For all their deep ideological disagreements there is a remarkable camaraderie amongst the members. VirginiaforBernie can comment 'lol' on a post by gecko\_vs\_the\_state even though they are diametrically opposed in their political beliefs.

As Politigram grew in size, various accounts emerged to organize events for the community; debates, model UN and livestream interviews. Several accounts began to report on the community itself; relaying news about account admins, stirring up drama between users and distributing screenshots of the all time best comment burns. A wiki was started and maintained for a brief period of time.

Politigrammers revel in adding as many prefixes and suffixes to their ideology as possible. Sometimes I think there are as many ideologies as there are members of Politigram. Some of the more unusual titles I've come across; National Trotskyism, Dharmic Eco-Reactionaryism, Libertarian Neo-Monarchism, Traditional Primitivist Caliphatism, Christian Bolshevism, the list goes on... Similar to the identity politics culture of Tumblr, these spaces are deeply individuated and users often list their relevant info at the header of their page.

Most accounts maintain a follower count around 1,000 -2,000. This abbreviated version is heavily redacted and edited at some parts to protect those smaller accounts from unwanted attention.



Verizon 11:53 PM 10% 

the.conservative.unionist ...

 3,892 posts 3,193 followers 6,057 following

[Follow](#) 

**Paleoconservative Federalist**  
Government Organization

The Union 

Fair Markets 

Civic Nationalism 

Populism 

Colonization 

Equal Rights 

🚫 Social Equality

🚫 Open Borders

🚫 Unlimited Immigration

[www.twitter.com/](http://www.twitter.com/)

Followed by khomeineist, geckovsthestate\_v2, narodowy.radykalizm + 3 more

A profile picture of a person wearing a mask that has the stars and stripes of the American flag on it. The person has light-colored hair and is looking slightly to the side.

Follow

Save The West

Old America>

Arm yourself ✕🔫

Protect your family 🏡❤️

Protect America 🇺🇸🇺🇸

Laissez-faire 🎯🏅

Christian 🏛️+

National Capitalist

youtu.be/ [REDACTED]

Followed by authright, thegaywhostrayed,

conservative\_\_americans + 2 more

This Account is Private

Follow this account to see their photos and videos.

Suggestions for You

See All

Personal Blog  
FOR THE HOLY LAND  
Gay  
Always happy to help  
Single  
Autistic but that doesn't matter  
15 years old 🇬🇧 🇬🇧 🇬🇧  
I support the police and military

Society is s... RIP Motivational Serious stu...

Email

Bisexual Communist Shitposting

Pro:

- LGBT
- Rojava
- Communism
- Feminism
- Marxism
- Workers' councils
- Guns
- Unions

Anti:

- Authoritarianism
- Fascism
- Capitalism
- Imperialism

<.sarahah.com/>

Followed by [redacted] space.isis, hxc, leftist + 16 more

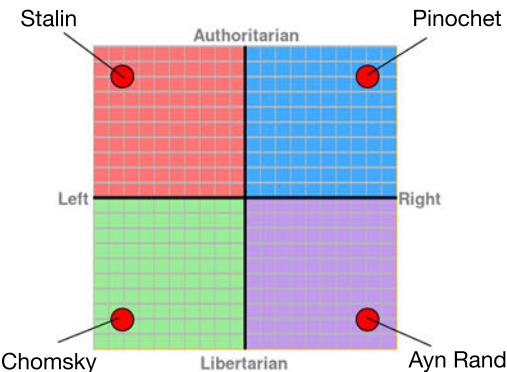
The individuated style of these profiles implies a latent anti-collectivism within the culture and the platform itself. We might ask; what use is a political party of one? This is the topic for a whole other project. At the time, my interest in exploring this space is to find an online Left that can compete with the social media impact of the Alt-right. It seemed obvious that after the ubiquity of social media any progressive political movement would require some degree of a populist base. This base would need its own department of outreach; the memesters, the influencers and the online personalities that work to prime new followers for radicalization. The far-right did this extraordinarily well leading up to the 2016 presidential election. My practice became an extensive research project into the underbelly of online radical groups. I would find the counter-movement, prognosticate its rise and turn the tide of American politics! Or so i hoped.

In a strange way Instagram feels a bit like the old internet of portal links. The interface is clunky and filled with cumbersome click throughs. There is no easy way to use quantitative data or scrape analytics in this closed system. Politigram can't be visualized from the outside. It must be explored qualitatively from within. Search results yield mainstream meme accounts, paid posts and merch stores ready to monetize their followings. Accounts which have been featured in the mainstream media, or have too many followers, are generally not trusted; they're *normies*. Unlike on Facebook, Instagram users do not mutually subscribe to each other's posts when connecting. In a one-way subscriber system word-of-mouth has a high value. A shout-out from a more popular account can be a powerful endorsement. Otherwise, sifting through the comment threads is usually the best way to uncover the core accounts and OC tastemakers within the community.

Politigram is a haven for both ideologues and trolls. They are interested in experimenting and trying on new world-views. Remember, these are mostly kids in middle school and high school. Some users managed different accounts aligned with different ideologies. Users often evolved in their views, deleted all their content, changed their name and started fresh.

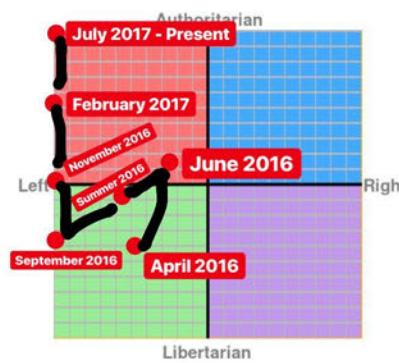
Many Politigrammers will periodically take various "political compass" tests and update their followers about how their views are evolving. This type of post is most commonly referred to as "my political journey". Think of it as a viral personality quiz for political extremists. Users will discuss where they started and where they think they might be headed. While these quizzes are certainly reductive, they do seem to be relatively accurate in that members of closely affiliated groups score reasonably close to each other on a consistent basis.

If you're not familiar with this quiz then this graph might help make sense of it. These coordinates are always highly contested but I think you get the idea:

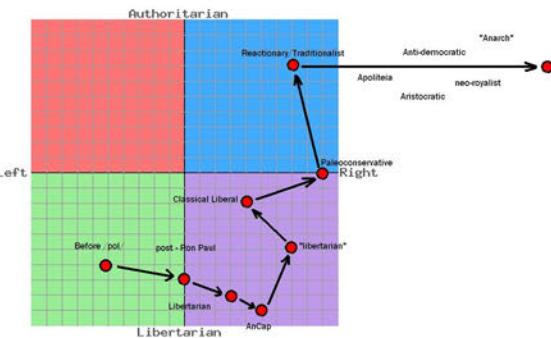


actual post screenshotted in summer 2017:

### My Political Journey



actual post screenshotted in 2015:



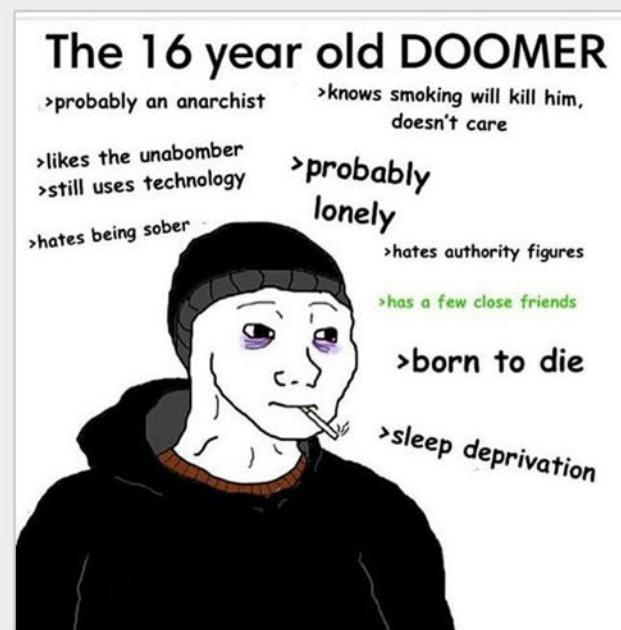
Without psychologizing these users too much, there is most definitely a profile that applies to many of the edgelord teens. I try to keep in mind that these kids are products of their environments. They are shaped by cultural and economic forces beyond their immediate control. From their few and infrequent earnest personal posts, often deleted within minutes, one quickly learns that many of them struggle with depression, social isolation, family problems and trouble at school. For social outcasts, the temptation to troll the real world and sow political chaos can often be overwhelming. At the same time it is hard to have sympathy for anyone who openly advocates violence against others. My rules for this research were to follow but not interact, and to report any credible threat of real world violence.

A full ethnography of Politigram is a project for someone with much more experience than I. These spaces bleed into nearly infinite subcultures. I sat down to write this essay because I was inspired by the story of a specific group of online left anarchist teens, whose political evolution is outlined in some detail in the latter portion of this book. I think their story might offer us some insight towards the formation of young radicals under our current media paradigm. It might tell us something about what is happening in the minds of the young American malcontents. This particular group began as self described syndicalists, socialists or otherwise lefties. Over the course of three years they evolved into something much darker. These platform spaces accelerate radicalization in unprecedented ways.

The role of memes in 2016 is a phenomenon whose aesthetic significance cannot be overemphasized. To be clear, memes did not win the election for Republicans. Still, the appearance of memes on mainstream media, and numerous posts by members of the administration and first family are all evidence that these images are not going unappreciated. If you were to describe the 2016 meme war, absent a political ideology, it might sound structurally similar to some of the reasons my generation of artists first got involved with art and social media. Consider; a mass leaderless online movement organized around open source digital images which create cultural agitations and contribute to a major shift in public discourse at a volatile time in history. It sounds a bit like some naive California ideology but certainly those aspirations align with the more techno-utopian hopes that myself and many of my peers shared when we first started getting involved with art online. As young artists we thought that social media was going to liberate culture and society in general. Many-to-many networks would rid us of the corrupt gatekeepers and institutions; the artists would be set free! Lmao we quickly learned how flawed that strategy was. Now all of social media has learned it too.

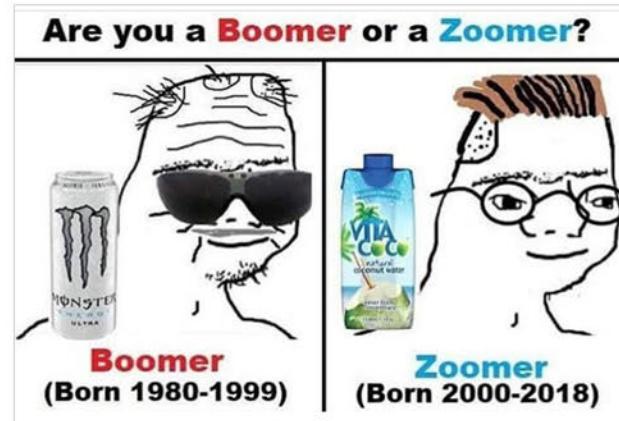
< Kommentarer

 maoist.revolutionary Ugh all my friends at school recoiled in disgust when I told them that I support the DPRK's movement against US oppression and imperialism. 4h



While it would be a mistake to assume that all Politigram accounts are honest narrators, communicate their politics in good faith or are aware of their underlying motivations, it is extremely clear that among them exist users with earnest and strongly held ideological convictions. As time goes on, and the barriers to entry increase, the ratio of ideologues to trolls goes up.

To be fair, I do not want to oversell the level of discourse going on in these communities. Part of everything is trolling and the other part is still the work of mostly ill-informed, angsty teenagers. What I found most curious is that in a moment where mainstream political debate began to narrow into 'what is realistically possible within the existing system', the Overton window for these radical kids grew wider than ever. This window of political possibilities generally shifts left or right in accordance with the cultural forces of the time. Any moment of bidirectional expansion is an anomaly worth investigating. As the culture wars mania of 2016 accelerated I took sharp notice of these divergent trends in my feed. Today, the electoral strategy of 'aiming for the center' has been proven to be a failure. No one gets excited to compromise. The level of discourse in these online circles was mediocre at best but I can't help to wonder if there is something important we might learn from their viral tactics and broad horizon of political possibilities. At the very least, watching their activity might help tip us off to new ideological currents before they hit the mainstream.



“ Boomer is a state of mind, not an age. We all become boomers eventually ”

The full version includes more art and more text.

For now, lets skip ahead to the Post-left.

I originally wrote this next bit of text as part of a press release for a show in January 2018. It makes a decent introduction for the community we are about to explore.

At a moment when globalism sits at the center stage of public debate, extremist positions are moving into the mainstream. These pictures imagine two speculative futures which the internet knows well; Ancapistan and Transhumania. Each of these ideologically uncompromising worlds demands radical deregulation and the privatization of nearly all aspects of social life. They are frequently invoked by branches of the libertarian right which view the existence of government in general as either tyranny, bloat or plain old-fashion corruption.

Their proposed solutions most often involve creating a dynamic and competitive marketplace for governance. In these systems citizens "vote with their feet" by leaving one sovereignty to join another. This manifests as the voluntary secession and breaking apart of larger states into self organizing patchworks of micro-nations. And of course abolishes the federal government, income tax and most all regulations that get in the way of market efficiency. Open trade and open borders - so long as the bordered community likes you.

These works itemize the material and ideological systems of radical groups as described by the radicals themselves.

On social media, the radical left had poorly organized and smaller followings compared to the prevalence of high-engagement far right accounts. The Liberals, Environmentalists, DemSocs, Syndicalists, MIL's, AnComs, Trotskyists, Left Coms, Fully Automated Luxury Communists, Communalists, Communizers, Posadists, Maoist-Third-Worldists, Tankies, etc, etc and so on, all hated each other. The online right was equally divided but somehow managed to coordinate cultural agitations that contributed to events which are now reshaping our political reality.

As image makers and students of culture, i.e. artists, all of this should be really important to us. We can probably learn a few things. If a 1970's stack is already not working for today's internet then the same goes for the art world. Both cultural spheres are hamstrung by similarly outmoded tactics which bar us from wielding real influence. We remain trapped in the 20th century.



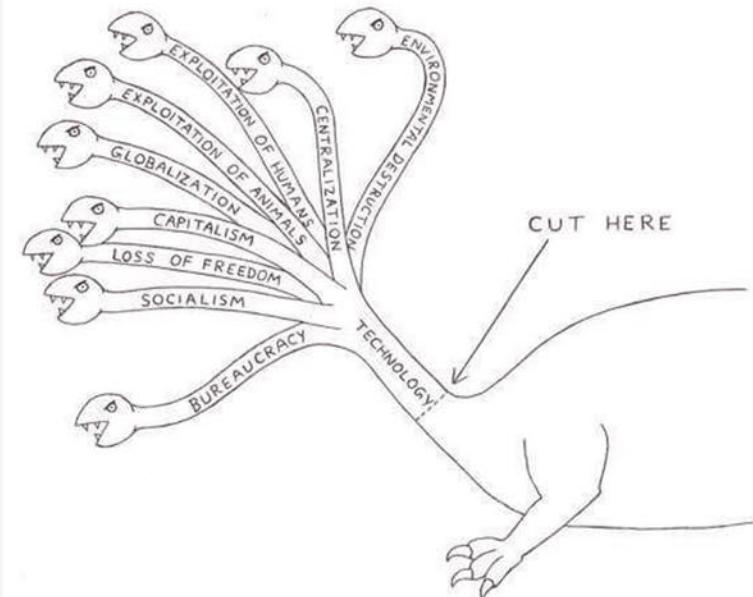
After two years searching social media I have found little evidence toward the online left unity for which I had hoped. What I did find were many vibrant and surprisingly active communities of the Post-Left; anti-civilization eco-anarchist groups scattered across various chat servers. Their style is witty and cutthroat, radically inclusive, multicultural, LGBTQ, pro-diversity, posting twenty-four hours a day at the speed of 4chan; "race/class/gender is a social construct and we must do away with all of it."

They reject traditional strategies of collective bargaining and coalition building. They conceive of markets as, essentially, ahead of regulation. 'How can progressivism be progressive if regulation itself is reactionary?' Technological progress creates new markets faster than they can be regulated. Civilization means an inevitable drift to the right. Anything other than dismantling civilization is only a temporary stop-gap which by design cannot hold back the brutal efficiency of capitalist acceleration.

Themes of nihilism are pervasive within this group (some are self described Cyber-Nihilists). Many have favorable opinions towards various eco-extremist organizations. Literally teenage Deleuzian scholars who sympathize with Ted Kaczynski; "I'm okay with the possibility of dying from a toothache because the true cost of technology means that many others must die or live as slaves."

These pictures are exercises in photographing the future. They tell narratives of imminently unfolding dystopias. A micro-apartment renter stockpiles dried goods while high rise dwellers Uber-chopper from superstar architect buildings across the skyline of a flooded city. An isolationist state atop a man-made island imports all its goods as residents are luxuriously waited on by automated robot servants.

My time studying this space seems to indicate and correspond with a broader trend of young ideologues and activists losing faith in the goals of the old left; better jobs, higher wages, equality, a government for the people or generally any meaningful improvement in their material well being. Our failure to present a compelling vision of the future is currently losing the younger generation to nihilism. For the second year in a row, life expectancy in the United States has dropped. Cue the Post-Left; "It has to get worse before it gets worse."



## Okay, so what is the Post-left?

These terms are always contested. For me the best definition goes something like this: Where Marx says that alienation arises with industrial capitalism from waged labor and the commodity form, the Post-left would argue that alienation begins even earlier with agrarian societies and labor specialization. They claim that our inability to be self-sufficient has alienated us from our own nature, our environment, and essentially domesticated the human being. Their ideal society is a band of nomadic hunter-gatherers living off the natural abundance of the land. They frequently talk about imminent ecological disaster and the necessity for degrowth.

Back in 2015, the Post-left is almost non-existent on Politigram. Anarcho-primitivism is often the butt of jokes from just about every corner of the community. The few unironic Anprim, or Green Anarchy, accounts that do exist have low engagement and post infrequently. While environmentalism is an essential component of the zeitgeist on Politigram, it is rarely the focal point around which these users orient their politics. At the time, these accounts generally describe themselves as Anarcho-communist, syndicalist or socialist.

As the 2016 election cycle ignites the whole of American culture, these young radical leftists undergo a curious evolution in their political ideology. At first, many of them rally behind Bernie. While his positions are often described as insufficiently radical, and too centralized for their anti-authority leanings, they had a general consensus in their support; 'No candidate is perfect but this one will do'.

When Bernie is ultimately defeated by the Democratic establishment, this group soon finds themselves without a suitable representative. DNC collusion with Hillary's campaign seems to vindicate many of their long held anti-state sentiments. All types of centralization are now fully discredited. Pro-anarchist posting flourishes. Once Democratic socialism is off the table, these users rapidly lose faith in electoral politics.

When Clinton is defeated in the general election, all hell breaks loose online. For the burgeoning Post-left of Politigram, this is the final confirmation they need. Posts about Anti-civilization and nihilism are now in full swing. It seems like every aspect of society is moving further towards the political right. 'The collapse is imminent. It's coming sooner than we thought.'



The irony of being an anti-tech radical on the internet is not lost on these teens. Everyone in today's society lives in constant contradiction of their ideals. In these young corners of the internet everything is simultaneously ironic and genuine.

While they rarely discuss it outright, my general assumption is that their hatred of technology is symptomatic of the times. Teenagers lives are more permeated by social media than any other demographic. Many of these users fit the profile of Kekistan 4chan type culture; isolated gamers and introverts without strong social ties IRL. Their banter is qualitatively similar in its edginess and rapid pace. As 2016 politicized all aspects of pop culture and moved much of their demographic towards the right, these users radicalized in the opposite direction.

Just a few years earlier, it would have been unimaginable to describe the 2016 meme-osphere and rightward political shift in youth culture. As the Overton window expands, new radical positions enter the mainstream. Young people have the most to lose in climate change scenarios. Ecological collapse is extraordinarily effective in radicalizing Gen Z.

The images and chat logs reproduced here are sourced from a small but highly active community on Politigram. It would be impossible to represent this group in its entirety. I've tried to collect the most meaningful images, comments and captions that may help give you an idea of who these users are and what they believe.

Terms like Post-left-communism, Eco-anarchy, Green anarchy, Anti-civilization, Primitivism, Leftcom, Nihilist Communism, Egocom, among many others, are used almost interchangeably here. They refuse to collect under a single moniker.

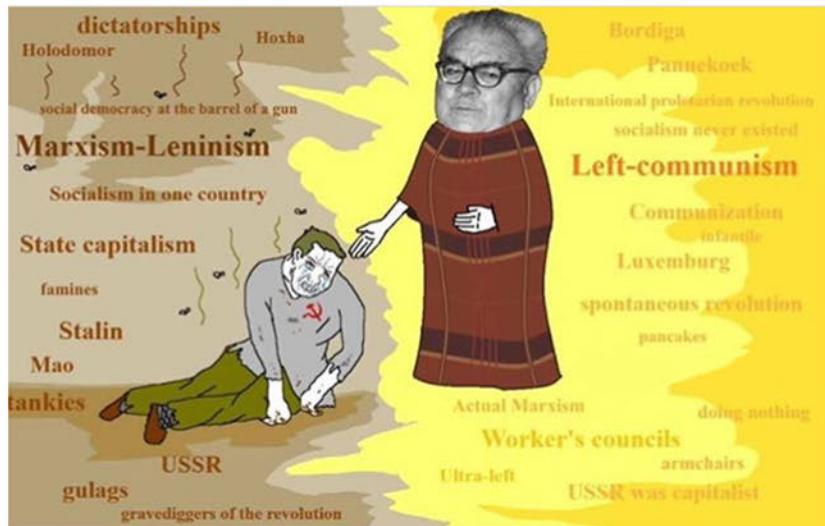
John Zerzan is major figure within this group. Other contemporaries include Fredy Perlman, Derrick Jensen, Kevin Tucker and various writers associated with Black & Green Press (named for the colors of Anarcho-primitivism). The most credentialed, living scholar discussed within these circles is James C. Scott, a professor in the political science department at Yale University whose work focuses on early agrarian and non-state societies.

To the best of my knowledge this space has not been infiltrated by outside ideologues looking to recruit young people as new members. The Anti-tech sentiment within Post-left organizations seems to present a curious hurdle for online recruitment tactics.





For many members of this group, the political Left soon becomes a more loathed enemy than the Right. These accounts constantly distance themselves from both liberalism and failed authoritarian regimes. The tantalizing promises of the progressive Left serve only to mask the terrible truth every primitivist already knows; the project of civilization itself is corrupt and irreparable. The Left stalls the inevitable collapse and only distracts people from the truth. They accomplish nothing while enabling the Right to continue its long history of hierarchical oppression. 'Green anarchy is the only sustainable society'.



private ownership of the means of production	
government owns the means of production	
workers own the means of production	
nobody owns the means of production	
abolish the means of production	

No one is “green pilled” by a single meme. They are turned through constant exposure to these ideas over a long period of time. The political evolution of this group in particular seems to be the product of external political and cultural events combined with youthful intellectual curiosity.





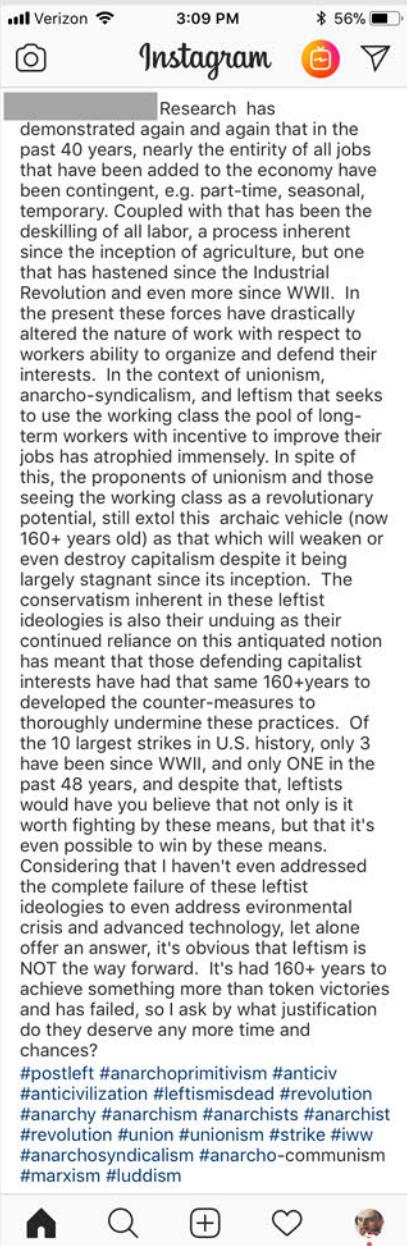
**Did you know?**  
**Smoking is good for the environment because it kills human beings.**

[REDACTED] things I've said roughly 50 minutes into Model UN:  
- Industrial collapse is inevitable, and we should make it our goal to accelerate said collapse  
- We should attempt to make the entire nation a National Park  
- Technology should be completely avoided and eventually abolished  
- Civilization is bad and there should be governmental initiative to rewild



"Anarchy is the order of the day among hunter-gatherers. Indeed, critics will ask why a small face-to-face group needs a government anyway. [...] If this is so we can go further and say that since the egalitarian hunting-gathering society is the oldest type of human society and prevailed for the longest period of time – over thousands of decades – then anarchy must be the oldest and one of the most enduring kinds of polity. Ten thousand years ago everyone was an anarchist."

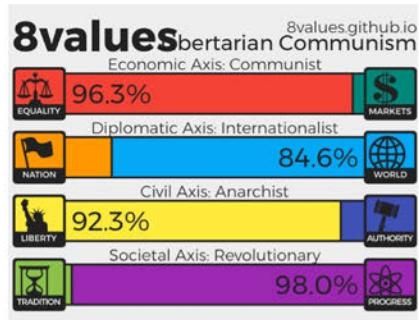
Harold Barclay, American anthropologist





If stage 1 for this process is the rejection of technology, then stage 2 is most definitely the adoption of Max Stirner. Stirnerism is always alive and well in the atomized culture of the internet but these memes make a special resurgence in 2016. At this time, American culture creates a near perfect storm for anti-tech ideology and radical individualism to flourish.

The failures of the center-left establishment in American politics works to fuel anarchist ideology online. As social media induces depression and isolation, luddite leanings become more pronounced. Egoism naturally emerges as part of the individuating and alienating processes of neoliberal structures embedded within social media.



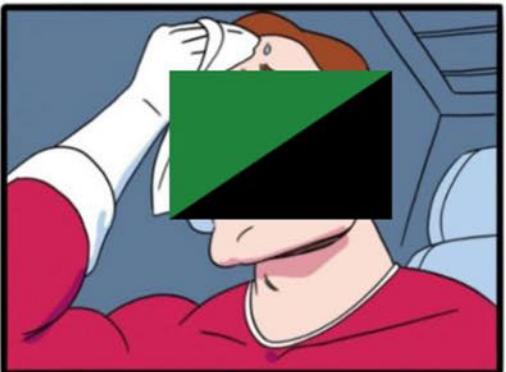
Heart    Q    Share    Book

Liked by [REDACTED] and 33 others

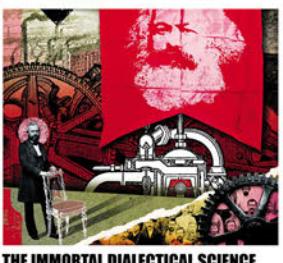
[REDACTED] Updated. No, I'm not an ancom, purely for the reason I hate ancoms (also I'm post-civ and an egoist sooo).

## The Two Paths





## WHO WOULD WIN?



SOME SHITPOSTER WHO LIKES CIGARETTES

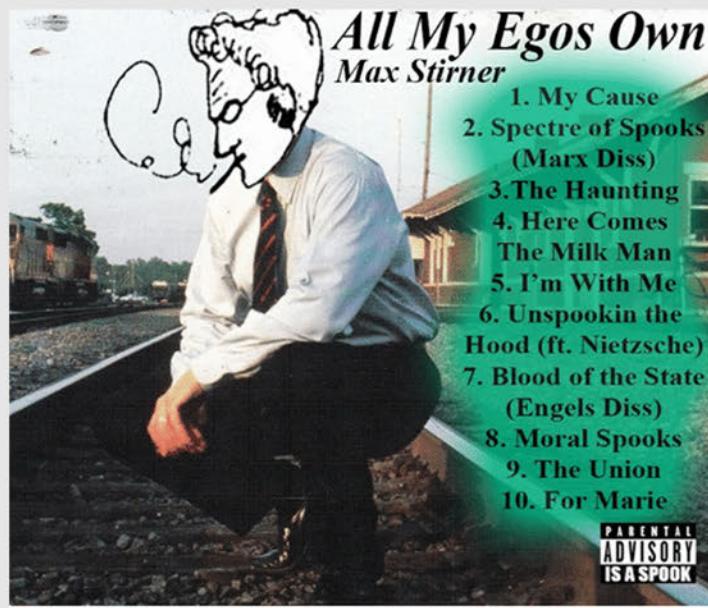
many points with Marx: his dialectical method, his criticism of abstractions and the 'human essence', his analysis of labour, his rejection of static materialism, and his stress on human volition in social change. Engels even admitted to Marx that after reading Stirner's book he was converted to egoism, and although it was only temporary, he still maintained that 'it is equally from egoism that we are communists'.<sup>5</sup>

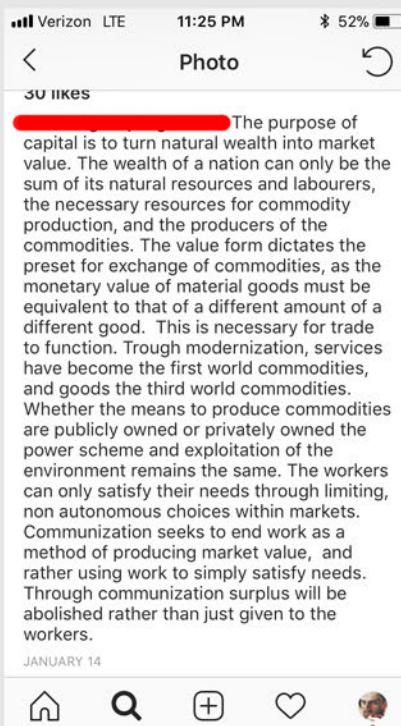
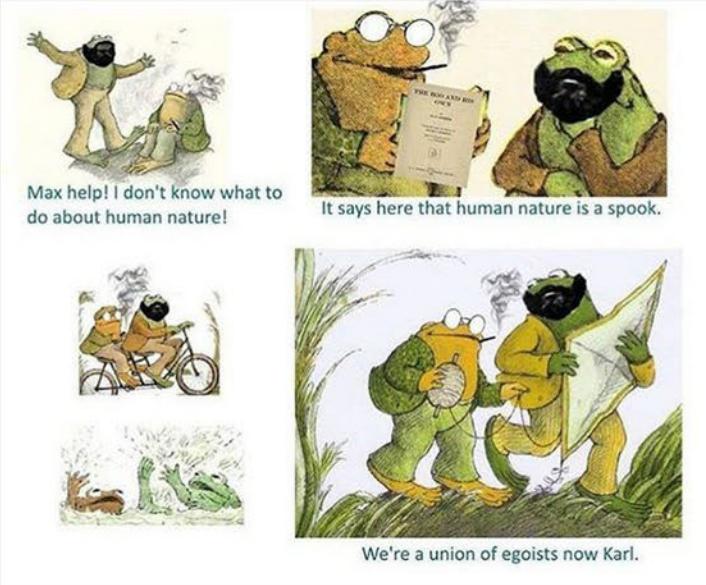
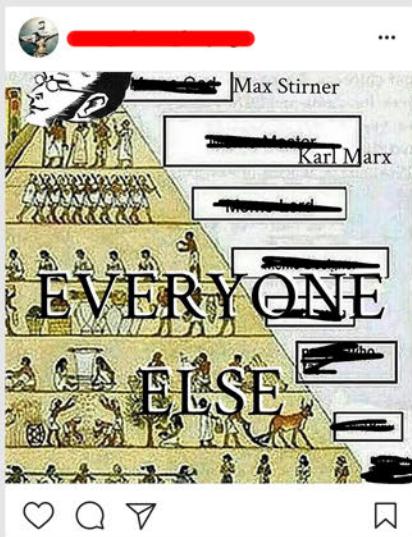
In his principal work *Der Einzige und sein Eigentum* (1845), usually translated as *The Ego and His Own*, Stirner offers the most consistent case in defence of the individual against authority. He presents a searching

## SPSOKBUSTER



Friendship ended with MARX,  
Now STIRNER is my best friend

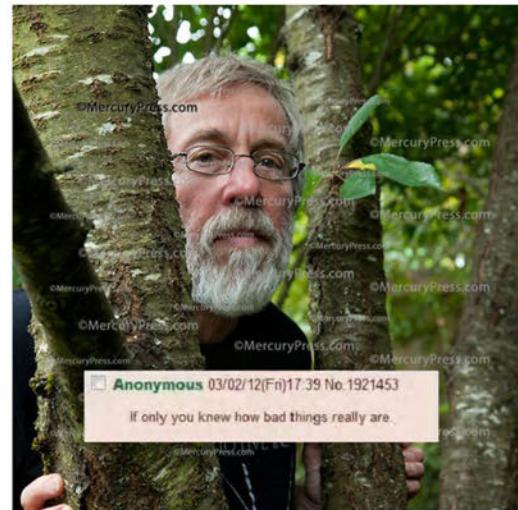
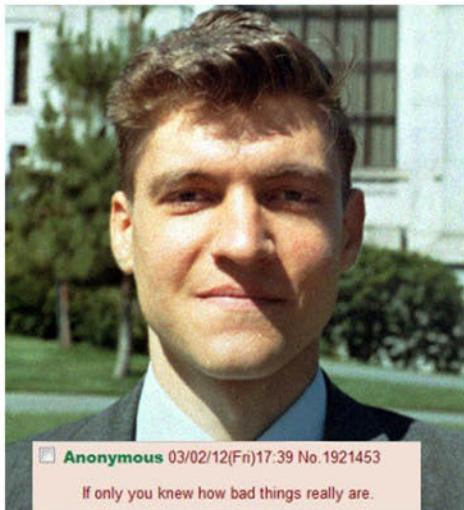




>>  Anonymous Wed Mar 22 19:12:50  
2017 No.9278917

Quoted by: >>9278938 >>9279138 >>9279267  
>>9280877 >>9280899

EXPLAIN DELEUZE TO  
ME OR I'LL FUCKING  
KILL YOU! DON'T DUMB  
IT DOWN INTO SOME  
VAGUE SHIT! EXPLAIN  
DELEUZE TO ME RIGHT  
NOW OR I'LL LITERALLY  
FUCKING KILL YOU!  
WHAT THE FUCK IS A  
BODY WITHOUT  
ORGANS? WHAT THE  
FUCK ARE RHIZOMES?  
DON'T DUMB IT DOWN  
OR I'LL FUCKING KILL  
YOU





"yikes Stirner you need to self-crit now or ban"

Karl Marx, The German Ideology

izquotes.com



FALC is the fantasy of leftists who don't understand global logistics, who don't understand that all machines rust and erode, that maintenance workers and technocrats would create a new hierarchy based upon division of labor (as all technological progress does, as technocrats passed beyond engineers and bureaucrats, as they passed by industrialists, and so on to the dawn of civilized hell).

FALC is for first worldists who fear a decline in their empty decadence. God forbid we abandon the commodity form. God forbid we don't have twenty choices of cars to continue to ransack the sky with pollution and the rivers with oil spills.

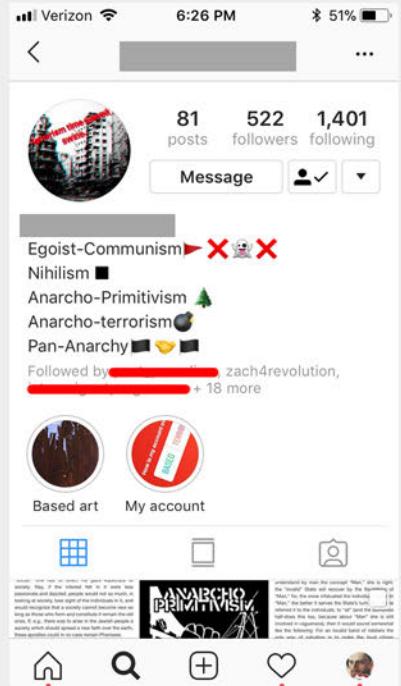
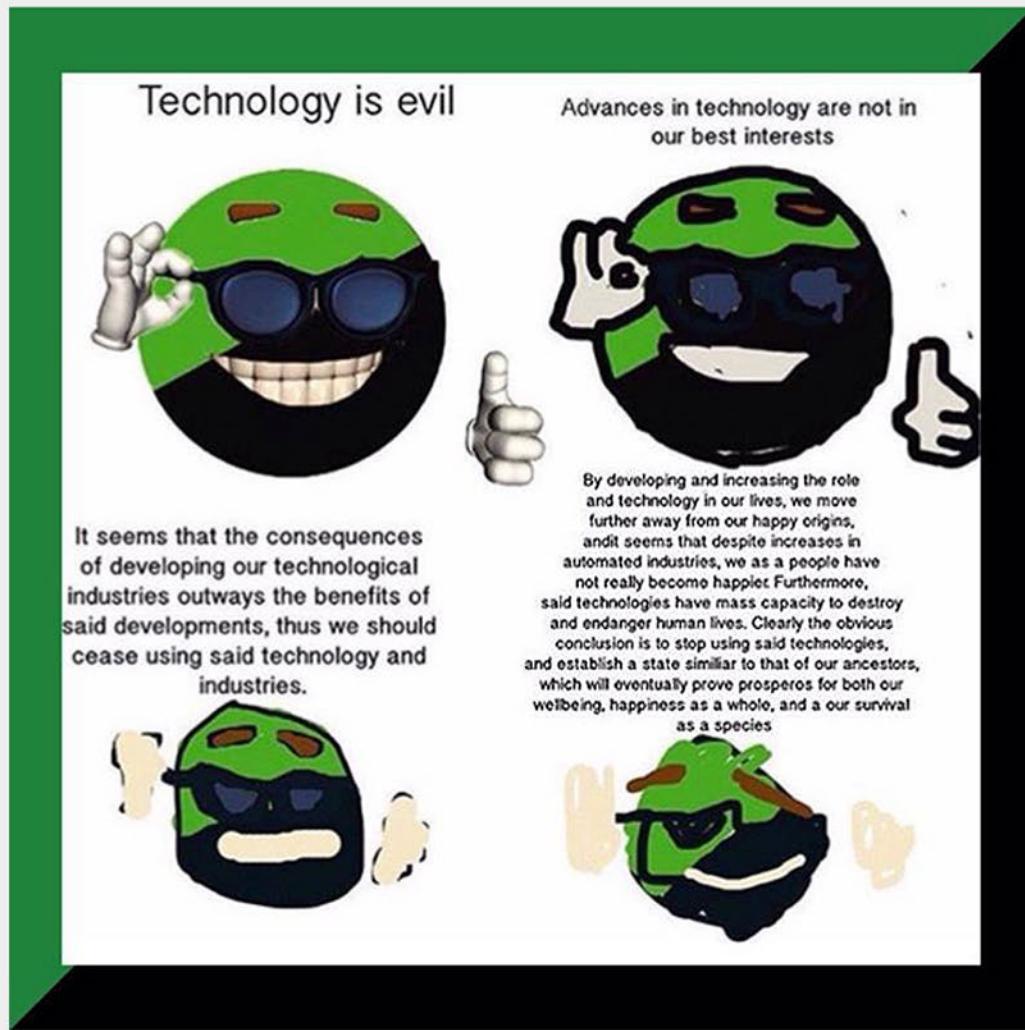
FALC is for everyone who's never been a maintenance worker, for everyone who doesn't understand that the majority of work cannot be automated, and that if Capital could, it would automate itself so as to not have to rely on the ever inconsistent labor-power of humans.

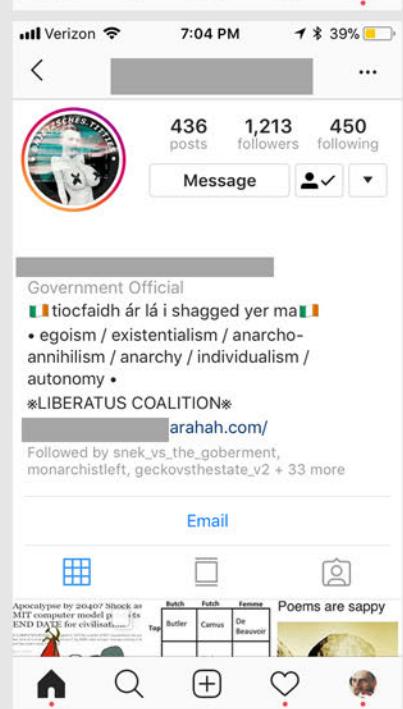
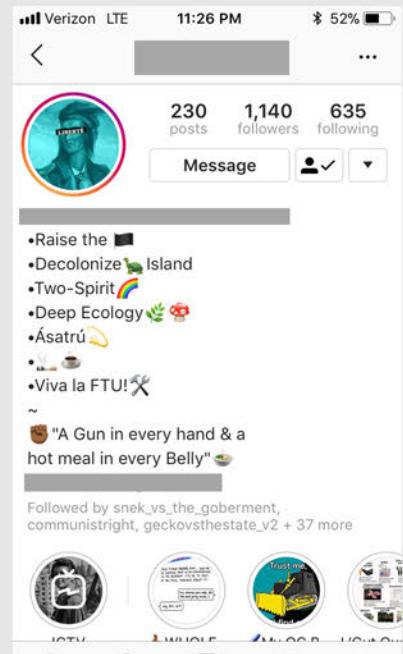
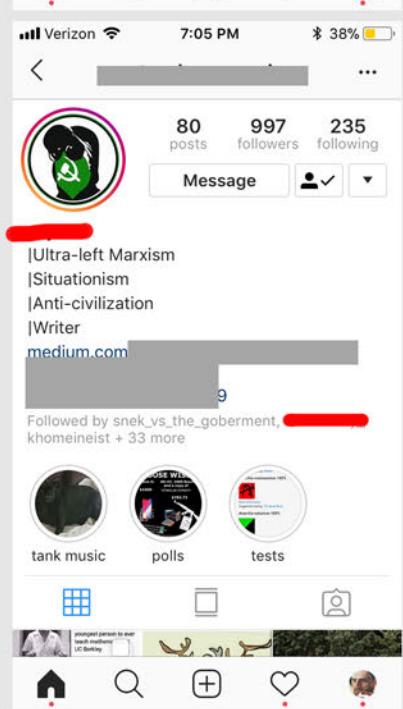
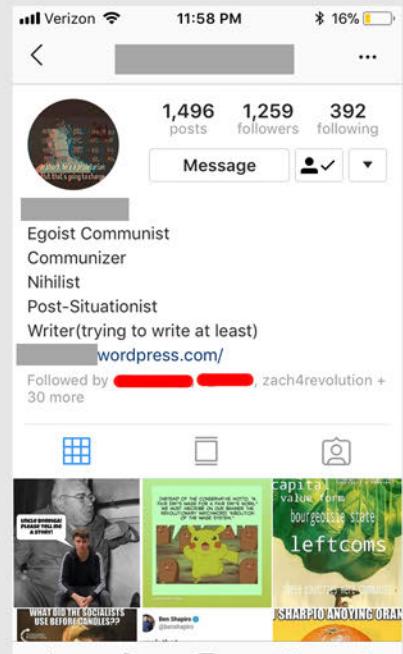
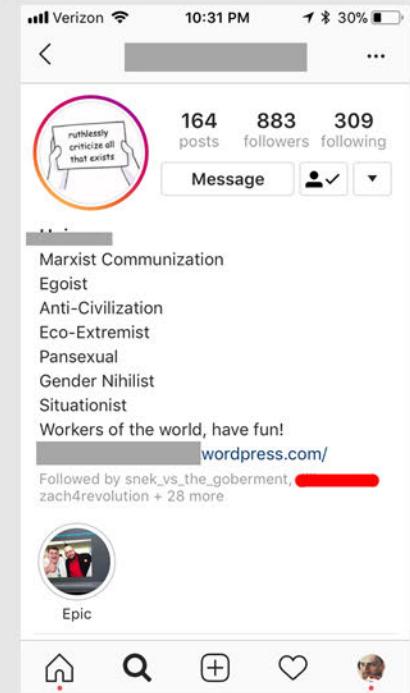
FALC is for everyone who thinks the products of mines in the Congo (i.e. coltan, ulexite) belong to first worlders to play out their sci fi fantasies instead of fighting for liberation from work/obligation/debt/Capital.

Set fire to your desires, set fire to your prisons, stop the games and start arming your desires



These are a few typical Politigram style accounts which join in the broad Post-left & Egoist Communism social media upsurge. Most begin in 2017.

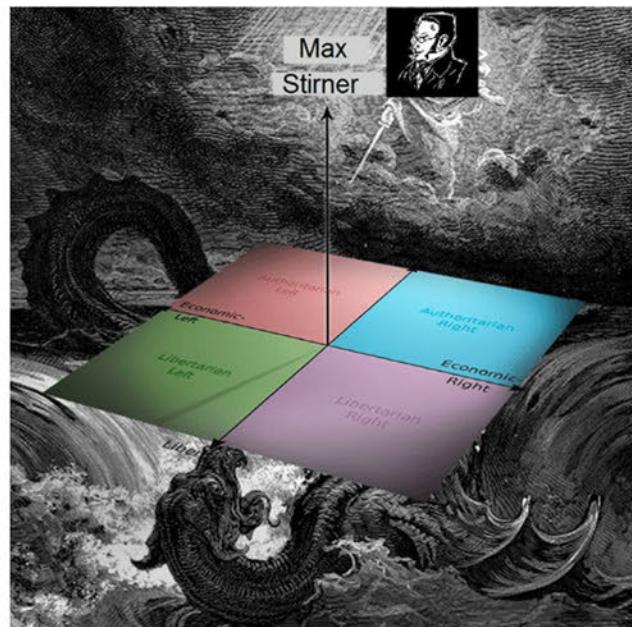


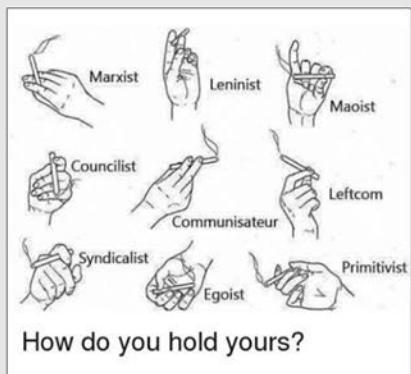
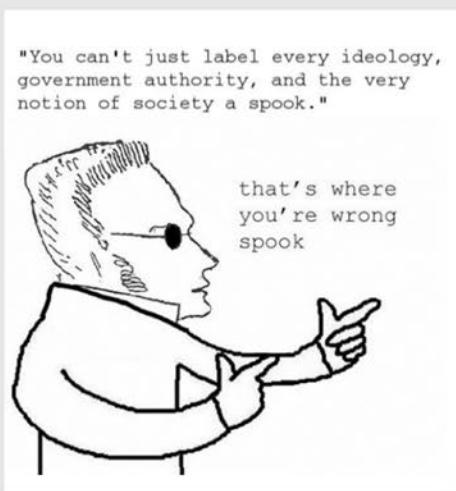
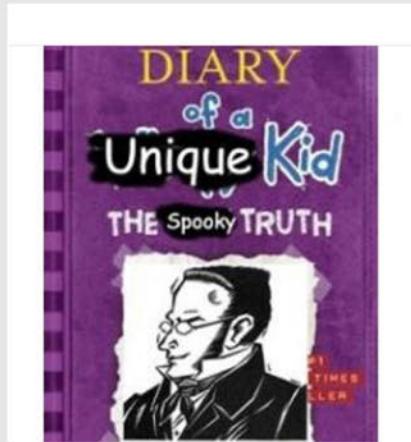


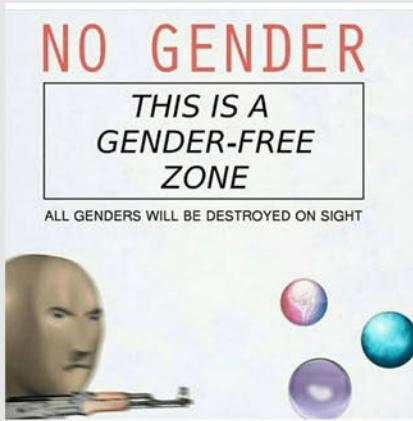
Max Stirner is an early contemporary of Marx. (Fun fact: this very anime looking cartoon is a portrait of Stirner drawn by Engles himself.)

Stirner predates post-modernism by almost 100 years. Today, what we would commonly describe as “social constructs” are addressed in Stirner’s work and called “phantasms” (popularly, but poorly, translated as “spooks”). My inclination is that many of these young users are drawn to Stirner because his theory allows them to leverage anti-essentialist arguments while also distancing themselves from the type of intersectional postmodernism associated with idpol Tumblr. ‘We’re not snowflakes. We’re insurgents.’ Egoism is the ultimate contrarian hot take.

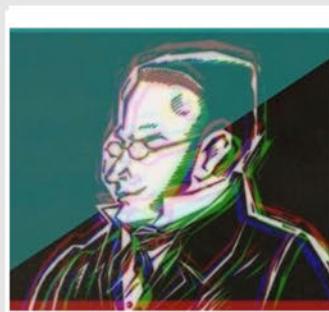
While much of the liberal mainstream discourse now thrives on scolding the immoral conduct of the administration, these accounts proclaim themselves amoralists. They argue; morality is a social construct and rights can only be granted through the inherently oppressive hierarchy of the state. They believe only in radical action out of their own individual self-interest. They collectivize as a “union of egoists” which I don’t pretend to fully understand, nor can I find an example of this philosophy manifesting as a real political project.

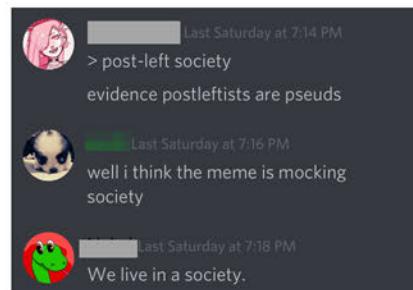
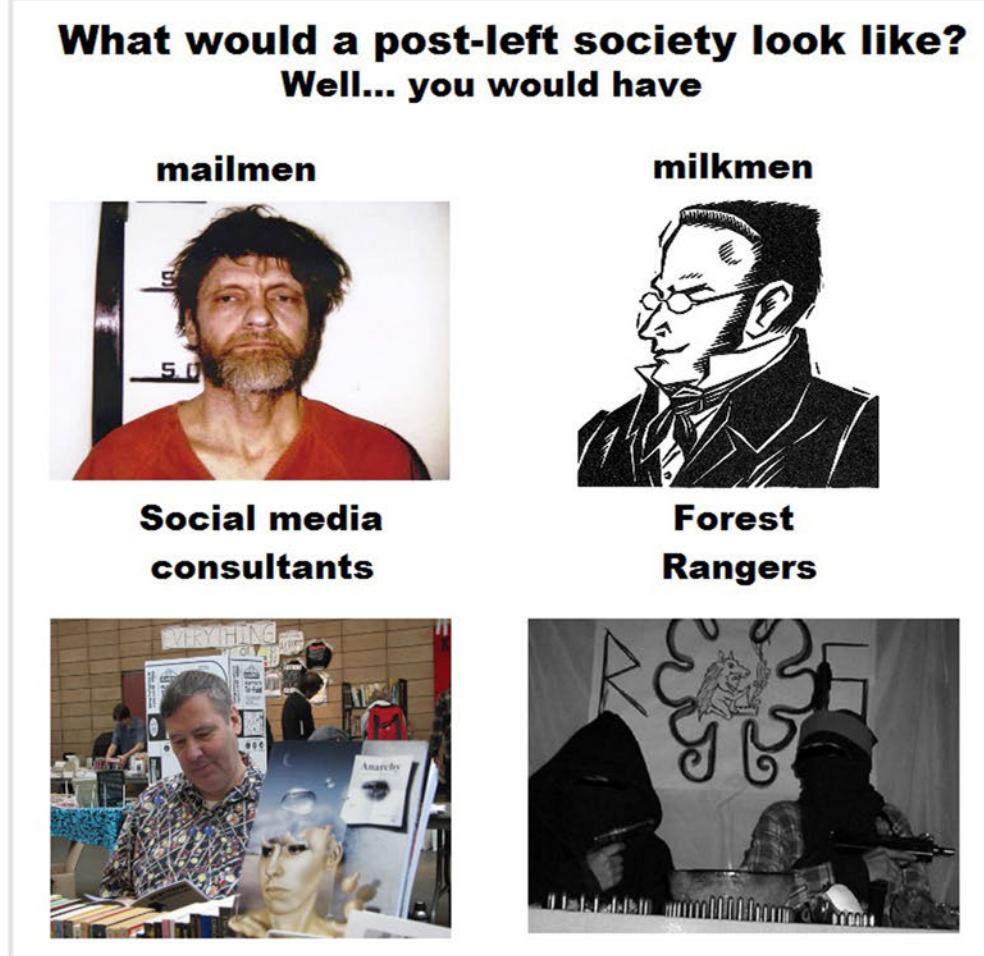


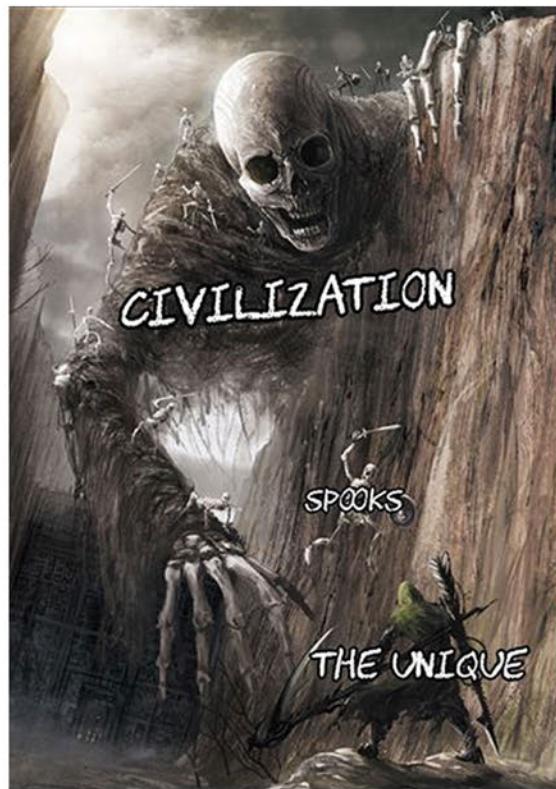




The useless abstractions of "male" and "female" in regards to "biological sex" must be abolished. No one is born as male or female. These are human-created terms that exist purely to group people together so they're easier to control. Tearing down the traditional illusion of sex is necessary if you wish to attain the abolition of gender, dysphoria, and to achieve liberation as a whole.







Now this is where it gets weird

## Encountering Land

I didn't know much about philosopher Nick Land before I went down this multi-year rabbit hole. I knew he was associated with Accelerationism and that he had a pretty pessimistic outlook on technology. He was one of those cyber-punk guys. It wasn't really my thing.

Land was a professor at Warwick University in London and co-founder of the Cybernetic Culture Research Unit (CCRU) with Sadie Plant in the mid 90's. Various art world and art adjacent figures passed through the group, including Mark Fisher (my personal favorite), Ray Brassier and Jake and Dinos Chapman, among others.

Burnt out from a drug induced mental collapse, which involved taking speed and long binge-writing sessions in the middle of underground Jungle raves, Land disappeared from public life. He resurfaced a few years later in Shanghai as a prominent Fascist thinker.

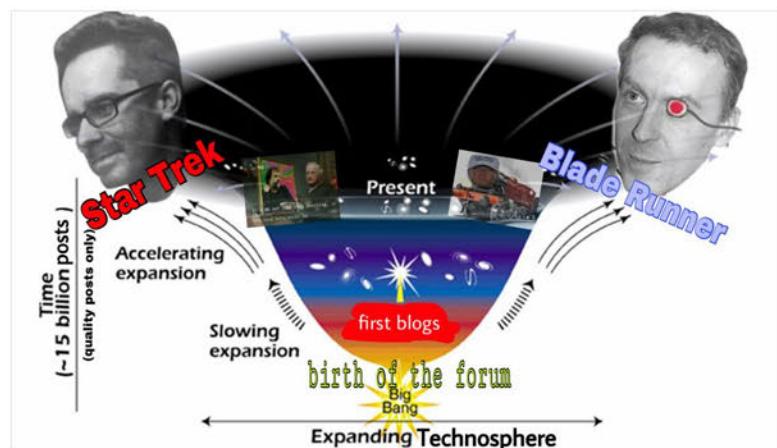
Land's new theory is the Dark Enlightenment. DE is the guiding philosophy for the Neo-Reactionary movement (NRx), the high-brow and even more radical contingency of the Alt-right. His new work is largely based on the writings of pseudonymous silicon valley blogger Mencius Moldbug aka Curtis Yarvin. Yarvin first gains mainstream media attention when he is protested for speaking at a tech conference in Missouri in 2015. Steve Bannon places the story on Breitbart, covering it as an issue of free speech. Yarvin is a friend and political advisor to Peter Thiel, who is also the primary investor in his company. The web extends ever outward.

While he was in London, one might have characterized Land's work as anarchist, insurrectionary or possibly nihilistic, but certainly anti-capitalist. Today, he furiously tweets and blogs, openly advocating for eugenics and the abolition of democracy.

Knowing of him mostly through the far-right, I am surprised to encounter Land's earlier work within the Post-left community. The type of racism and fascism he now represents is the complete and polar opposite of their beliefs. I guess enough time spent marinating in techno-nihilism will do strange things to the way you think. The Post-left enjoys his mania and appreciates the analogy of capitalism and the death drive. Land's theory of "hyperstition" is easily retrofitted onto Stirner's conception of property as a phantasm in the mind of the beholder. Both thinkers have a interest in occultism which occasionally makes an appearance in their work.

I can't pretend to understand or summarize Land's position. The levels of contrarianism run deep beyond trolling. He speaks in 20-minute monologues. His work is dismissed by most mainstream institutions but thrives online. In the case of Politigram, Landian thought is perfect fuel for anti-establishment teens.

In these online communities, the philosophy of accelerationism is split into largely two camps; Left and Right. R/Acc is associated mostly with Land and Yarvin. L/Acc describes thinkers like Nick Srnicek, Alex Williams and Paul Mason. Various niche groups have collected around the term U/Acc (Unconditional Accelerationism) in an attempt to revive popular interest for Land's earlier work. All manner of Accelerationists agree with Marx's fundamental idea that technology, at the hand's of capital, is the force which shapes human society and moves history forward. This preoccupation with technology often metastasizes into a dark and nihilistic worldview.









## "Muh Hyperstitial Deteriorization"



μuh hyperstitial  
deteriorization

This expression indicates a Nick Land's offendedness or hurt feelings. When confronted with something he or she finds offensive or hurtful to themself or others, anti-human mumble, "muh Outside" or "muh machine immensities". This is usually followed by long, angry butthurt posts about how you're going to be raped by machine AI for the glory of Gnom



Verizon 10:54 PM \* 24%

< Photo >

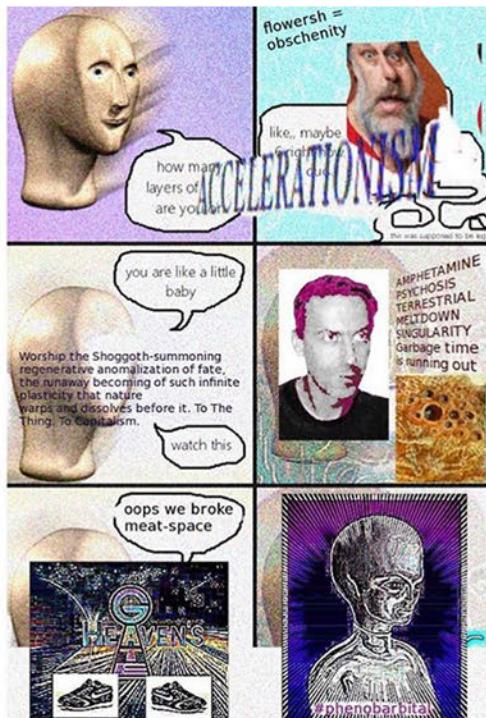
So, what is unconditional accelerationism, or U/ACC? U/ACC can basically be seen as taking the two outcomes of left acceleration and right acceleration and putting them together, as if to say "either one is cool!" From L/ACC it takes the standpoint that accelerating capitalism's development will (or in the case of U/ACC, might) lead to either a leftist revolution or a collapse of capitalism. From R/ACC it takes the standpoint that accelerating capitalism and technological alienation will (again, could) lead to singularity and technological assimilation. This assertion is rooted in a pessimism that revolution or insurrection or anything large enough to cause a significant impact for a worthwhile time is so unlikely it isn't worth considering for more than a minute. To support this, I'll paraphrase Jacques Camatte's "This World We Must Leave": capitalism has become so totalitarian in nature it has influenced and structured everything to benefit and sustain capitalism as a whole. So, what are we left with? Not a lot, but we've gotta make do with what we have. Of all the options we're left with, U/ACC seems to be the most desirable. It offers a liberation from the desires Deleuze observed. Sociologically, desires, like the desire for a sense of family or belonging or safety, are instilled into us at an early age to make us feel dependent on capitalism. And if we go by my previous observation, that revolution is extremely unlikely, than we don't really have any manner to eliminate these desires altogether (that is, change the sociological conditions). So we're left with accelerating the advancement of capital to help our desire's alleviation and to look forward to a likely better future.

I'm Nick Land, and this is my MELTDOWN. I work here with my old man Gilles Deleuze and stepdad Mencius Moldbug. Everything in here is gonna get deterritorialized by capital. One thing I've learned after lots of drugs - you never know WHAT is gonna come after humanity recedes like some loathsome dream into the machinery.



This is a picture of my friend Nick. He used to be a happy, popular <sup>Man</sup> until one night he read AntiOedipus at a party. he accelerated! instantly. Please, don't do Deleuze and Guattari. It's the most dangerous booke out there. Please don't wind up like Nick

pretty sure that's Taylor Swift  
no its Nick

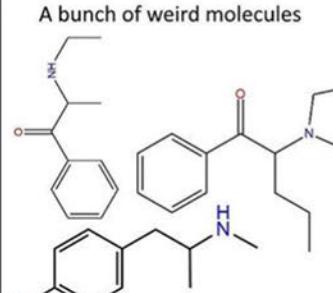


Deleuze is a major figure within these communities and a profound influence on Land's philosophy. The connection seems to have its roots in Anti-Oedipus and RD Laing-esque anti-psychiatry. 'Capitalism shapes subjectivity and also the unconscious mind. The only way out is schizophrenia.' Having known several people who suffer from schizophrenia, these ideas never sat comfortably with me.

Through what Ray Brassier describes as "Deleuzian machinic practicism", and what I would call "taking shit literally", Land refuses to engage in any theory as abstraction. He attempts to move beyond representation, reject the binaries between objects and concepts, and ultimately render reality itself as a transcendental illusion. This is arguably what drives Land's amphetamine-induced schizophrenia; he wants to break the psychological confines of capitalism. For the Post-left these ideas align closely with the Anarcho-primitivist desire to live without symbolic culture and be fully present in the world without abstraction or social constructs.

Within this framework, Ted Kaczynski, the Unabomber, quickly emerges as the ideal subject of lived praxis. Kaczynski dwelt alone, as a self-sufficient primitivist in remote Montana, wrote prolifically about his ideology and battled with severe schizophrenia. He appears frequently in their images and chats.

## WHO WOULD WIN?

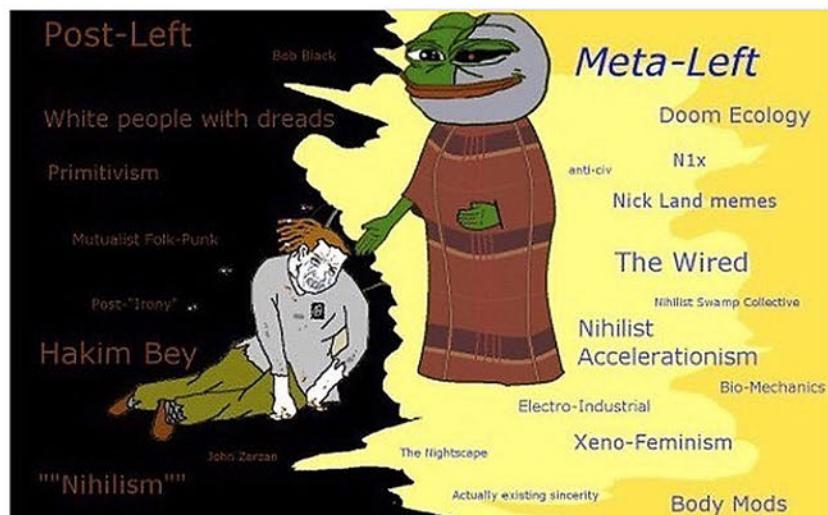
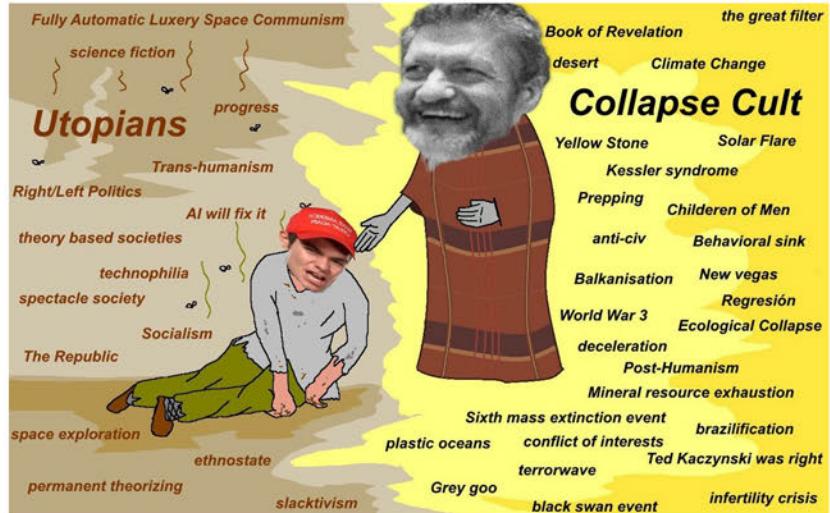
A respectable philosopher	A bunch of weird molecules
	

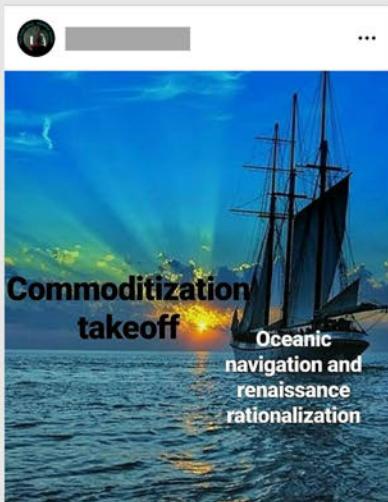


120 likes

To call mental disorder a purely neurological phenomena is a mistake. Mental disorders like depression and anxiety are largely caused and at least perpetuated purely and simply by capitalism. Forcing a person into a monotonous, crushing daily routine does not make him happy, rather creates an illusion of happiness, one that thinly veils the soul of man, the artist within, that is crying out so desperately for something more. Things like dysphoria can be blamed on society and culture. When roles like gender become so solid and abstract they are hard to fit, deviation is bound to happen within almost everyone to some extent, and as deviation harms exploitation it is discouraged by reactionaries and capitalists of all sorts. Possibly the most interesting, though, are illnesses like schizophrenia. Schizophrenia is actualization. Schizophrenia sees beyond capitalism into a nonsensical realm of mind, and while it can cause horrific incidents it's important to explore why, and furthermore why capitalists and their psychiatric partners-in-crime have so decried this.

[View all 52 comments](#)





27 likes

At this point I'm not sure if I'm an anprim or an accelerationist/transhumanist or something but I dislike modern industrial society in its current state and I know that a change in the technoinustrial base of society is needed to change its socioeconomic superstructure. (Capitalism is the inevitable result of modern industrial society just as feudalism and slavery were the inevitable results of agricultural-based societies)



Sounds like we gotta be nomads again



1d Reply



No primitivism plz



1d Reply



Primitivism and transhumanism are very unlikely, don't be either end



23h Reply



that being said, don't be anti-environmentalist or anti-technology either. The environment is dire to our existence and technology has its uses in benefiting the masses



23h Reply



Time to be Transhuprim gang and get our plasma shooting spears to hunt fish



22h 1 like Reply

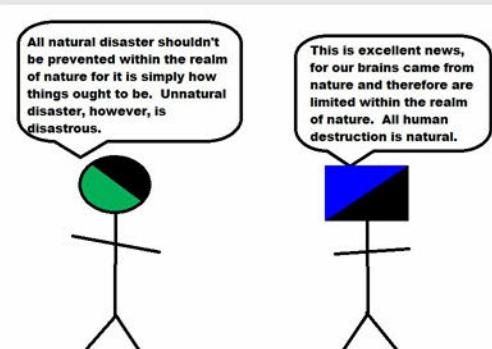
## Democrats vs Republicans



## Libertarians vs Authoritarians



## Anarcho-Primitivists vs Transhumanists



Are u still a primmie or has that totally flipped now?

32w Reply

I agree with their critiques but I'm slowly turning towards a pessimistic transhumanism

32w Reply



When you start a revolution to overthrow the industrial system, but it fails due to your primitive weapons, so you create an artificial superintelligence, causing the Singularity to happen, and program it to destroy civilization



THAT'S HIM! THE DUDE WHO LOSES HIS SHIT ABOUT TECHNOLOGY! IN HD!



Why I'm "Antisocial"

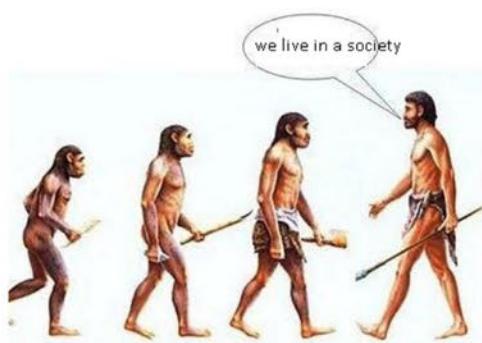


People around me

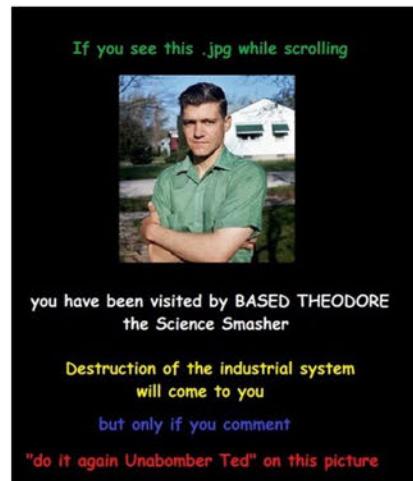
Me

The Industrial Revolution and its consequences have been a disaster for the human race.





Slave Society Feudalism Capitalism State capitalism Egoist Communism



Verizon 1:26 AM \* 18%

44 likes

I guess I should go into detail about my beliefs as an anarcho primitivist. So here it goes.

Essentially, I'm against domestication of plants and animals, and I'm against civilization. I'm also largely against the use of modern technology, although I wouldn't mind if a hunter gatherer society used modern tools or cooking utensils to help catch and prepare game, as well as wild edibles. Now, as for why I'm against civilization. Essentially, without civilization there is no room for a state within society. Without agriculture, there are no cities. Without cities, there is no way for a state to form. This is because in order for a state to thrive it has to have a central point, of points, of power. And if there are no cities, then there is essentially nowhere for a state to centralize its power. A hunter gatherer society would also have no need for a state, seeing as how much of the functions the state provides us are only necessary if you live in a civilization. Like building roads for example. Hunter gatherers have no needs for roads, because they don't use vehicles of any kind to get to where they want to go. To summarize, I'm against civilization because without civilization there is no need, room, or desire for a state. I'm also against domestication of food sources, because civilization would not be possible without the domestication of plants and animals. I'm ok with people using some modern technology, as long as they use it to help them live a hunter gatherer lifestyle, and as long as they're constantly moving around. . I'll probably do more posts like this, explaining my views of various subjects as well as my own philosophy. So stick around for that if you wish.



It seems that the end trajectory for every type of online radical is ultimately “the black pill”. The network itself works to individuate and isolate everyone; each user is an island. All roads eventually lead to nihilism.

What begins as a casual engagement with funny memes can rapidly metastasize. The most common path for this particular group seems to arrive at something called Cyber-nihilism, a blend of Landian techno-pessimism, Primitivist anxiety and Transhumanist detachment. Enough time spent in this space culminates in a type of ideological Stockholm syndrome. Many of these ideas already exist on a continuum tilted towards nihilism; joining a doom cult is not too far a leap.



## Apocalypse by 2040? Shock as MIT computer model predicts END DATE for civilisation

A COMPUTER MODEL developed in 1973 by a team of MIT researchers has predicted the “end of civilised life as we know it” by 2040, with a major change coming in 2038 just two years away from now.

By OLI SMITH



The full text follows this group's content outside of Instagram and across various other platforms.

Every migration thins the herd but those that remain grow more radicalized than ever.

Certain members form a writing collective that lasts for just over a year.

They produce weekly articles on a variety of topics related to the post-left, accelerationism and anti-civ critiques.

They soon collect in chat servers on Discord (think Slack for gamers).

Several chat logs are reproduced in the full version. Usernames and identifying info has been redacted.

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IG: @joshuacitarella